THE TREE OF WORLDS

Or, A Greater and Higher Creation and Life

JESSE T. HALL, M. D.

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Jesse J. Hall M.D

THE
TREE OF WORLDS

OR,

A GREATER AND HIGHER CREATION, AND LIFE

BY

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CHICAGO, U. S. A.

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NOTE.

"Having been a student of human nature and of the laws of nature for years, and having a faculty for tracing nature's laws backward as well as forward, through a mind which has been broadened by the absorption of an education by mental life, and knowing from this student life of nature the unscientific and unintelligent life which we are living, and believing that the time has come for higher teachings as to creation and life, I have been induced to write this book. First in the interest of a greater and higher human life; second, that the scientific and self-thinking world may take up my investigations and study them, not from the standpoint of man's teachings, but from a true scientific basis according to the great laws of creation, which will eventually lead

to a greater and higher life for all humanity."

"To this end I hereby dedicate this book to the scientific and self-thinking world, that through true science the highest aim of human life may be obtained, as designed by the Creators of all life."

JESSE T. HALL.

Chicago, November, 1904.

THE
TREE OF WORLDS

—OR—

A GREATER AND HIGHER CREATION AND LIFE.

CHAPTER I.

In the beginning of creation there could have been seen in yonder distance, had there been eyes to see it, a black speck—a speck of darkness as dark as the darkest of night, as motionless as the motionless dead, and as empty as the emptiness of space; in fact, there was nothing but an empty space of darkness.

How long this empty space of darkness had existed, or how long it has been since it could have been seen had there been eyes to see it, we will not say, but in the beginning of creation

which began in this empty space of darkness there was created first of a power within themselves, two elements—two elements in which one could not exist without the other; yet there would have to be one before there could be the other; two elements the image of which is seen in all that is created, in both the earth and the heavens; two elements, the god and the godhead, the creators and rulers of the earth, and the heavens, and all therein.

What were these two elements? They were life and motion; life the female, and motion the male; life the god, and motion the godhead. Life there could not be without motion; motion there could not be without life. Yet there would have to be life before there could be motion, two elements which are opposite in function, but equal in force, yet they are inseparable, not because they are as one, or analogous to one, but because one could not exist without the

other. But let us stop and ask, what is life, and what is motion, that we may have a better knowledge of the creators and of all that is created.

Life is an element, the living symbol of all that exists in nature, the female, the soil from whence sprang all creation. Motion is an element, the living symbol of life, the male, the force of all that is created. They are two elements that can never die, for there is no power or force that can destroy them; being both the life and the force, the creators and rulers of all that is created, there can be no power greater than theirs. They are the only two elements that can exist in a single state; that is, they are the only two elements that can exist of a power within themselves, for they are the life and the force, the soil of life and the force of production, the creators and rulers of all that can be created. There may be imaginary gods and imaginary forces, but there can be no god

or no force without being created by these two creators and rulers, the god and the godhead, the parents in which exist the image of every element, with every intellect, function and power known to that of created life, and from which is created every element with every intellect, function and power known to that of organic life. Created of a power within themselves as the female and the male, the soil and the force of all creation, so was every element and every organ known to that of organic life created as the female and the male, the soil and the force of life, in which the creation of the female would have to precede that of the male, as the male is only the force without the life, and could not be created without the female, the soil of life.

That these two creators and rulers were created in infancy in this dark, empty space of darkness of a power within themselves, there is no doubt, for in all creation there is seen the image

of these creators; and as all creations are created in darkness, so were these two creations; and as all creations grew from infancy to maturity, or to that of a greater power, so did these two creators. Life growing from infant life to the great life of all that is created; motion growing from infant motion to the great power of all that is created. Created in infancy of a power within itself, these two creators grew by that same power to the great creators and rulers of the earth and the heavens and all therein.

CHAPTER II.

CREATION OF THE FIRST GERM.

How long it took these two creators to grow to the age of puberty, or to that age of maturity wherein they were capable of creating other elements, we will not say, for time was not reckoned then.

But when they had grown of a power within themselves to the age of puberty, or that age wherein they were capable of creating other elements, there was created or born of them two other elements —two elements in which there are the same phenomena of life as in that of the creators, in which one could not exist without the other, and in which the creation of the female would have to precede that of the male. They were the elements of growth, so called cold

and heat, which are the elements of contraction and expansion, or the elements of elasticity, in which no created life, except the creators, could grow without the influence of these two elements of the growth of life. They are the female and the male elements of the growth of life, in which one could not exist without the other, as the element of heat, which is the male element, or the element of force, would destroy every element of organic life if it were not for the restraining element of cold, which is the female element of the elements of the growth of life. Created in infancy, as all creations are, these two elements of the growth of life grew as their creators had grown, and with their creators formed the first germ of life, with the darkness of this dark, empty space as the shell, a germ so small that, had it been of visible matter, it could not have been seen with the human eye. Created

in darkness, as all creations are, this first germ of life, which consisted of the creators, the god and the godhead, with the two elements of the growth of life, cold and heat, grew as their creators had grown, from infancy to that of maturity, they began to propagate and multiply through sympathetic coition, until the whole space of this dark, empty shell of darkness became a space of so-called gaseous element, of different functions of life, each element consisting of the female and the male, in which one could not exist without the other. Yet, in their creation, the creation of the female would have to precede that of the male, for the male is only the force without the soil, for the propagation of life, so that in all creations as in that of the creators, it was the female that was created first, and not the male.

In the creation of these so-called

gaseous elements of different functions of life, which formed the substance of this first seed of life, the two first elements to be created or born of this first germ of life were two elements which are the combinators of all other elements. No elements could exist in combination as organic life without being held together by these two combinating elements, so-called oxygen and nitrogen, the female and male elements of the combinators of organic life—oxygen the female, and nitrogen the male; oxygen the sustaining element of life, and nitrogen the sustaining element of force. While these two elements can exist in a single state artificially, they cannot perform their functions as combinators of organic life one without the other, nor could one exist without the other, for without oxygen, the sustaining element of life, there could be no life, for nitrogen, the male element, is only

the force without the soil, for the propagation and sustaining of organic life. That these two elements are the combinating elements of organic life there is proof in all creation, as you may take organic life of any kind and deprive it of these two elements, oxygen and nitrogen, and see how quickly there will be dissolution so-called death. Yet take that dissoluted matter and add it to the earth, and it will enrich the earth, which shows that these two elements, oxygen and nitrogen, were the combinators, and that the two creators, life and motion, had not been destroyed through this process of dissolution, for they being the creators and rulers of all that is created, there was no power or force of dissolution that could destroy them, and that when these two combinating elements, oxygen and nitrogen, the two first elements born of this first germ of life, had grown from

infancy to that of maturity, they began to propagate and multiply through sympathetic coition, as did other elements, the creation of which followed that of the combinators, until the whole space of this dark, empty space became a space of so-called gaseous elements of different functions of life, which grew from infancy to that of maturity, until every element known to that of organic life had been created, each element having been created in the two sexes, the female and the male, the whole being held together in this shell of darkness by the combinators, oxygen and nitrogen, with the first germ of life from whence they had been created as the center, thus forming the first seed of life, from which grew this great organic tree of worlds, so-called the earth and heavens, which is nothing more nor less than a great organic tree of worlds, with each world as an organ of the function of

life, analogous to that of every tree of vegetable life, for in the creation and growth of this first germ and first seed of life, there is seen every law and every phenomenal function of life, as in the creation and growth of every germ and every seed of life, from the smallest to that of the greatest of vegetable human and animal life.

CHAPTER III.

THE FIRST SEED OF LIFE.

When this first seed of life which consisted of the first organic germ of life as the center, surrounded by the so-called gaseous elements of the different functions of life, had become complete, then began the law of segmentation—a law in which matter is divided into organic matter, organic matter into organic bodies, and organic bodies into organic worlds, it being through this law that every seed of life, either vegetable, human or animal, was divided into organic life. After the law of segmentation had completed the outlines and function of each world, as an organ of life, then began the law of waste and accumulation, and the passing of organic life from a lower to that of a higher state

of purity through the law of evolution, which is a law of sympathy; a law in which the higher creations have a sympathetic power over that of the lower, it being through this law that each creation is in a higher and more perfect state than that of the former.

When the law of segmentation had completed the outline of each world, from the substance of this first seed of life, they began to grow through the law of waste and accumulation, until they burst forth from this shell of darkness, as the first visible growth, which has grown from an invisible infant tree of worlds to the great organic tree of worlds, so-called the earth and heavens, with its many branches. For this tree of worlds has many roots and branches, analogous to that of every tree of vegetable life, each branch being marked by a star, or, in other words, each star marks a branch of this tree of worlds, the farthest branch from the root or

earth marking the highest branch of this tree of worlds.

That this first seed of life was created in this shell of darkness from this first germ of life, there is proof in the fact that all creations are created in darkness from a germ of life, and grow until they burst forth from that shell of darkness as an organic growth, which grows from invisible to that of visible life, and from infancy to that of maturity.

CHAPTER IV.

THE CREATION OF EACH WORLD, AS AN ORGAN OF THIS TREE OF WORLDS.

Now that we have traced the creation of the creators, the god and godhead with the creation and growth of the first germ and the first seed of life, from which grew this organic tree of worlds, so-called the earth and heavens, we will begin and trace up, step by step, the creation and growth of each world as an organ of this tree of worlds, that we may better understand the greatness of the creators, the god and the godhead, at the same time have a better knowledge of the greatness, yet the simplicity, of the great, broad and true laws of creation which govern not only the life and growth of this tree of worlds, but the life and growth of all that is created.

In the creation of the so-called gaseous

elements of the different functions of life, which formed the substance of the first seed of life, they were created as moist and dry gaseous elements, which grew through the law of waste and accumulation, after the law of segmentation had divided them into worlds, from moist and dry elements to that of the liquid and solid elements of this tree of worlds, the moist growing to that of the root, or so-called earth, while the dry grew to the body or so-called heavenly part, the whole being the growth from this first seed of life, which has grown from an invisible tree of worlds to the great organic tree of worlds, so-called the earth and heavens, in which we live.

After the substance of this first seed of life had been transformed into the worlds through the law of segmentation, and had grown through the law of waste and accumulation until they burst forth from this shell of darkness as the

infant growth of this tree of worlds, there was seen circulating through each world as an organ of this tree of worlds two elements of a different hue, one dark and the other light. They were the life fluids which had been created through the law of waste and accumulation, from the waste which had been thrown off through the law of segmentation, and which had grown from invisible to that of visible life fluids of highly illuminated powers, which circulate through each world as an organ of this tree of worlds, with the moon and the sun as the circulating mediums, analogous to what is seen in all organic life, for in all organic life there is found two life fluids which circulate from a center of life and a center of force, analogous to the life fluids of this tree of worlds.

As this tree of worlds began to grow after being born of this first seed of life, it became visible through these two life fluids, which are two highly illumi-

nating gaseous elements of a different hue, one dark and the other light, which circulate through this whole tree of worlds, with the moon as the center of life and the sun as the center of force; it being through the circulation of these two illuminating life fluids through this tree of worlds that marks the day from the night, or darkness from that of light.

CHAPTER V.

CREATION OF THE ROOT, OR EARTHY PART, OF THIS TREE OF WORLDS.

In following up the growth of this tree of worlds, after each world had become visible through these life fluids, we come to that stage wherein the root, so-called earth, had grown, through the law of waste and accumulation, from that of moist, gaseous elements to that of liquid elements, so-called water, from whence was created the solid elements, or root of this tree of worlds, through the law of crystallization, which is a law of production, a law in which liquid elements are transformed into that of solid elements through the elements of cold and heat or the elements of the growth of life.

As this tree of worlds grew through the law of waste and accumulations, as all

creations grow, the waste which had been thrown off by this growth was absorbed by the liquid portion which is now the root of this tree of worlds; and being elements of waste, they accumulated in different parts or sections of this liquid space, so-called water, thus forming masses of dissoluted matter in a semi-liquid state, from whence was created, through the law of crystallization, superinduced by the elements of the growth of life, cold and heat, the root or solid portion of this tree of worlds, so-called the earth —a creation and growth which took years of time, and in which every element was created in infancy and grew to that of maturity, when they began to propagate and multiply through sympathetic coition, analogous to that of the higher creations, for there is no doubt according to the laws of creation but what the earthy elements, even to the sands of the ocean and the rocks of the hills, as well as that of every mineral and

every gaseous element found on the earth or root of this tree of worlds, propagate and multiply through sympathetic coition and grow from infancy to that of maturity, passing away at different stages of life, analogous to that of the higher creation, in this there is proof from the fact that by depositing minerals of any kind in different sections of the earth, where the climate is adapted to their propagation and growth, they in time will begin to propagate and multiply, analogous to that of vegetable life. This is why there is being found different minerals and different gaseous elements in different sections of the earth, where years ago they were unknown; for there is no creation, it makes no difference of what life, that can exist or be created, without being created through sympathetic coition, even to that of human life, the highest creation, where sympathy prompts the act of coitive pleasure.

CHAPTER VI.

THE CREATION OF THE HILLS AND VALLEYS.

When these masses of waste which had accumulated in different sections of this liquid space had grown from moist to that of earthy deposit, through the law of crystallization, they were subject to the disturbing movements of the liquid elements, or water, which was caused by the phenomenal force of the elements of electricity, which are the vibratory elements of the motion of life and are the offspring of the elements of the growth of life, cold and heat. After the law of segmentation had divided the elements which constituted the substance of this first seed of life into worlds, the first elements that were created or born of the two elements of the growth of life, cold and heat, were the two elements of electricity, the positive and

the negative, which are the female and the male elements of the vibratory motions of life, in which one could not exist without the other; yet in their creation the positive, or female element, would have to precede that of the negative, the male element. That these two elements are the offspring of the elements of the growth of life, cold and heat, there is proof in the fact that cold and heat are elements of contraction and expansion, and that the different bodies or elements that are the greatest abductors of cold and heat are the greatest abductors of electric elements, making both elements analogous in their function of the growth of life.

While the earthy deposit which had been created from these deposits of waste was growing to that of solid earth through the law of crystallization, so was every world as an organ of this tree of worlds, each element and each world as an organ growing in proportion to

their function of life, so that the liquid elements, or elements of water, grew to that stage wherein their activity through the phenomenal forces of the vibratory elements of life, caused waves in the liquid world, causing these earthy deposits which were in a semi-liquid state to form the hills, mountains and valleys, which have grown in size and shape as this tree of worlds grew, until they are the great hills, mountains and valleys of the present age.

What is said of the earth's surface can be said of the root of this tree of worlds, for this tree of worlds has many roots and branches of great depths, there is no doubt, as there is not one creation that can be pointed out that does not have roots and branches or their analogy. Even the sands of the ocean have what is analogous to roots and branches.

While the hills, mountains and valleys which had been created by the

waves of the liquid world were growing to maturity so were the different species of rocks and minerals of the earth, which had been created through the law of crystallization, or law of transformation from waste of different earthy elements which had accumulated through the growth of the earth or root of this tree of worlds, under different phenomena of the elements of the growth of life. In this there is proof from the fact that on one side of the hill or mountain can be found one or two species of rocks or minerals, while on the other side may be found different species, which shows that in their creation they are created from different constituents of waste, which had accumulated from the growth of different earthy elements under different phenomena of the elements of the growth of life, cold and heat. And that for the hills, mountains and valleys to be created through the upheaval of the earth by so-called volcanoes

could not be possible, for no one or two elements could destroy all other elements. If such were the case, there could be no organic life. The upheaval of the so-called volcanoes began thousands of years after the earth or root of this tree of worlds had been created, there is no doubt, and it is only proof that all earthy elements propagate and multiply through sympathetic coition and that there are new earthly elements being created every season which live and grow according to the laws of waste and accumulation, analogous to that of vegetable, human and animal life, so that the upheavals or volcanoes are caused through the propagating and multiplying of the different gaseous elements which accumulate in certain sections adapted to their propagation, and, being elements of expansion, the pressure becomes so great that explosions take place, thus igniting the carbonating elements, causing volcanoes or

eruptions of the earth's surface in certain sections adapted to the propagation of these gaseous and carbonating elements. As the root or earthy part of this tree of worlds in which we live grew from a mere speck of moist gaseous elements, after bursting forth from the shell of darkness, so did the trunk and branches, so-called the heavenly part, grow from a mere speck of dry gaseous elements to the great tree and branches, so-called the heavens, which has been divided through the law of segmentation into worlds as organs of this tree of worlds, analogous to that of all organic life, so that in the creation of the trunk and branches of this tree of worlds, as well as in that of the root, there is the analogy of every element with every organ and every function of life as in that of vegetable life, which is an offspring or growth of this tree of worlds, and as animal life is an offspring of vegetable life there

is an analogy in all creation, which cannot be disputed, for in all creations the law of inheritance is a law of creations which cannot be denied. In the creation of the worlds as organs of this tree of worlds there are the moon and the sun, which are the brains and the hearts of this tree of worlds. They are the centers of life and the centers of force, analogous to that of vegetable, human and animal life. No organic life can exist without the analogy of these two centers of life and force.

In the different so-called planets there is found the analogy of the organs of respiration, assimilation and elimination with every phenomenon of the function of life, as in that of vegetable, human and animal life. In the stars there is found the analogy of the bloom or foliage of vegetable life, which marks every branch of this tree of worlds. In fact there is not one phenomenal function of life in the anatomy and physi-

ology of vegetable, human and animal life that is not found in the anatomy and physiology of this tree of worlds.

In the creation of vegetable, human and animal life there is a phenomenon in their anatomy and physiology which has never been recognized, yet such is the case. To point out these phenomena we will take the anatomy and physiology of human and animal life, they being an offspring or creation from vegetable life. The phenomenon being in a more pronounced state of development, so that in pointing out this phenomenon it can be more readily seen or understood. In the creation of vegetable, human and animal life, as well as in that of all organic life, there were created two, or what is analogous to two, the female and the male, of every organ and every element known to that of organic life. In human and animal life there are two brains, the female and the male, with two or what is analogous

to two of both sexes of every membrane and every organ or substance that constitutes these two brains. There are two eyes, the female and the male. There are two, or what is analogous to two, of every organ that constitutes the organs of the throat. There are two lungs, two hearts in one, two stomachs, two livers, two kidneys and two suprarenal capsules. In the female there are two ovaries, the female and the male; in the male two testicles, the female and the male, it being through this phenomenon that the two sexes are created. There is what is analogous to two spines, giving off two sets of nerves, with their many branches, analogous to the tree of vegetable life. There are two circulations, with two life fluids, analogous to the female and the male. In fact, there is not one organ, gland or membrane known to that of human and animal life that does not exist in the two sexes, and there is not one organ or

gland that gives off a secreting fluid but what the constituents of that fluid exist in the analogy of the two sexes. What is said of human and animal life, its analogy is found in that of vegetable life. In the anatomy and physiology of this tree of worlds there is found the same phenomenon of life as found in vegetable, human and animal life. There are two, or what is analogous to two, moons and two suns, which admit of a double circulation, or the circulation of two life fluids. They are the brains and the hearts of this tree of worlds, the center of life and the center of force, without the analogy of which no organic life could exist. There are two, or what is analogous to two, the female and the male, of each of the planets, which constitute the organs of respiration, assimilation and elimination. There are two life fluids which circulate through this whole tree of

worlds, analogous to that of vegetable, human and animal life. They are the female and male elements of life, which in their double circulation through this tree of worlds mark the day from the night, or darkness from the light.

Even the stars abide in the two sexes, the female and the male, all of which are nourished from the earth, or root of this tree of worlds; just as the body and branches of the vegetable tree are nourished through its roots, so that in the creation and growth of this tree of worlds there is found a tree of worlds which was created or born of the creators through a germ and seed of life analogous to that of all organic life, for there can be no organic life without being created or born through the analogy of a germ and seed of life. A tree of worlds which is stationary and grew upright, round in shape, with roots and branches, and with a center or

spine, so-called axis, with worlds as organs of the function of life, the whole being covered with two crusts or barks analogous to that of vegetable, human and animal life, which are, as we said before, simply offsprings or growths from this tree of worlds. That this tree of worlds is stationary and grew upright there is proof in the fact that in the anatomy and physiology of this tree of worlds there is found the analogy of every phenomenon of life, as found in that of vegetable, human and animal life; and as all vegetable, human and animal life was born of this parent tree of worlds, one direct and the other indirect, the phenomenon of their creation and life could not be different, so that the idea that this world is oval in shape and revolves upon its axis with the sun and the moon revolving around the earth could not be possible. The idea having originated through man's

imaginations in his days of primitive knowledge, and which has been admitted up to the present time through his creeds, which admit of no foundation for the teachings of the true scientific laws of creations.

CHAPTER VII.

CREATION OF VEGETABLE LIFE.

Now that we have traced up the creation and growth of the creators, the god and the godhead, with the creation and growth of this tree of worlds, so-called the earth and heavens, in which we live, we ask when and how was vegetable life created; when and how was human life created; when and how was animal life created; all of which can be easily found by tracing up the great broad and true laws of creation, in which is found the image of all that is created in life, for there is not one creation that can exist without being created in the image of the creators. In order that we may trace up the true creation of vegetable life, we will have to go back to the time when the earth or root of this tree of worlds

was being created through the law of crystallization from the deposit of waste, which had accumulated in different sections of what was at that time the liquid earth, that we may find the elements as well as that of the law and process through which the first vegetable life was created. When the process of crystallization of these deposits which had accumulated in different sections of the liquid world had progressed to that stage wherein earthy deposits had been created, there had accumulated along the edges of the liquid and earthy deposit another species of waste which had been thrown off through the process of crystallization, thus making elements of liquid waste, from whence was created vegetable life, through the law of fermentation, which is a law of transformation, a law in which new life is created from waste through fermentation, superinduced by the elements of the growth of life, cold

and heat, which had grown in power as this tree of worlds had grown, until they were capable of producing fermentation of this liquid waste. In the creation of the first vegetable life, through the law of fermentation there was first created a propagating ptomaine, which prepares the waste as soil for the propagation, first of the vegetable cell or spore, from whence grew the first germ and the first seed of vegetable life, which has grown step by step to that of the great trees of vegetable life, which are simply branches or growths from the root of this tree of worlds; branches in which the tree is the highest creation of vegetable life. Created in infancy in darkness, as all creations are, these first germs of vegetable life, grew to maturity when they began to propagate and multiply through sympathetic coition until the whole earth or root has become populated with vegetable growths of many

species, the different species being created through the difference in the constituents of the liquid waste, which had accumulated from water of different constituents in different sections, under different phenomena of the elements of the growth of life.

Thus it was that from the beginning of the creation of vegetable life there was created different species of vegetable life, as found in different parts of the earth or root of this tree of worlds. In the creation of these first vegetable cells and spores through the law of fermentation, there is no doubt but what there were a number of both sexes created at the same time. Yet, the creation of the female would have to precede that of the male, from the fact that in creations from fermentation, as in that of all creations, life, which is the soil, would have to precede that of motion, the male, so that in all creations the element of life would

have to precede that of motion. How long it has been since the creation of the first vegetable life there is no means of knowing, but as this tree of worlds grew from a mere speck of darkness, and as time grew as this tree of worlds grew, it would take thousands of years of time for this tree of worlds to grow to that stage wherein vegetable life could have been created. And as time was as yet in its infancy, without being reckoned, and as vegetable life grew through the law of evolution, from an invisible vegetable growth to that of the present stage, it should still be thousands of years since the first vegetable life was created, which has grown from an invisible infant growth to that of the tree, the highest creation of vegetable life.

Now, in order to prove that it was through the law of fermentation that the first vegetable life was created, and that it grew through the law of evolu-

tion from an imperfect to that of a perfect vegetable growth, is to produce vegetable growth through artificial fermentation and watch its growth through artificial cultivation, and it will convince any intelligent mind that this was the true source of the creation of vegetable life. That there is new vegetable life being created every season in the same way, there is no doubt, but the process of growth and the change which takes place during their growth, through the law of evolution, is so slow that they are lost sight of; this with the new species which are created every season, through the amalgamation of the different species, makes it almost impossible to follow the growth of these new creations.

CHAPTER VIII.

CREATION OF HUMAN LIFE.

Now that we have found the true creation of the first vegetable life, we ask, when and how was human life created; when and how was animal life created? Could it have been possible, for human life to have been created in the way which we are taught? Could such a creation have been possible? Such a creation of human life could not have been possible, for all creations are created or born through the great scientific laws of creation, and could not have been created in such an unscientific way as what we are taught. Human and animal life are analogous. Human life is the first and the highest creation of animal life, and was human in function from the beginning of creation. In order that we may find the true

source of the creation of both human and animal life, we will have to go back to the creation of vegetable life, that we may trace up the true source of the creation of both human and animal life. The true source of the creation of the first human and animal life was through the law of decomposition, which is a law of production, a law analogous to that of fermentation, in which new life is created from dissoluted matter through the elements of growth, cold and heat. After what would have been thousands of years at that period of the growth of this tree of worlds, had time been reckoned then, and when vegetable life had grown to that stage wherein it was capable of undergoing decomposition, there had accumulated in different sections of the root, or earth, masses of dissoluted vegetable matter, of the one species, that of the first creation, which underwent decomposition through the power of the elements of growth, which

had also grown in power as the tree of worlds had grown, until they were capable of producing decomposition of these masses of vegetable matter, thus creating the first human germ, which was animal in function, yet being the first creation from the first and highest creation of vegetable life, they have grown through the law of evolution to that of human, the highest of the animal creation. So that in place of human life being created or growing from the lower creations of animal life, to that of human life, it grew from the higher creations of animal life, which was human in function from the beginning. This is why human life, though animal in function, is so much higher than that of animal life.

As time went on there were different species of vegetable life created in different sections of the root, or earth, of this tree of worlds, through the law of fermentation, each species undergoing the same dissolution and decomposition, thus

creating the different species of human and animal life found in the different sections of the earth's surface. In this there is proof from the fact that in every section of the earth where there are found different species of vegetable life, there are found different species of both human and animal life. Not only in this do we have proof that human and animal life were created from vegetable life, but there is positive proof in the fact that there is not one thing that can be pointed out in the creation of vegetable life that its analogy cannot be seen in the creation and growth of human and animal life, the greatest difference in the analogy being that vegetable life is stationary as to position, yet pliable or movable as to the body, while human and animal life, being of a higher creation, are movable both as to position and body.

In the creation of human and animal life through the law of decomposition,

as in that of vegetable life through the law of fermentation, there is first created a propagating ptomaine which prepares the decomposed matter as soil for the propagation of the germs. Thus it is that in all creation it is not the germ that first produces life, but a propagating ptomaine which is invisible, and in which exist the two elements of all life, which contains the same elements as that of the creators, life and motion.

Now that we have found the true creation of life from the creators to that of human life, we ask, what of the law of inheritance? Is there such law, and what relation does that law bear to all created life? Would it be possible for any life to be created without being created or born of the creator, the image of which is seen in all that is created? Would it be possible for there to be any creation of life without the offspring bearing some image, either in shape, form or habits to that of the parents?

Would it be possible for the tree, the highest creation of vegetable life, to be created or grow from this tree of worlds without bearing some image of that parent tree from which it grew? Would it be possible for human or animal life to be created of vegetable life without being analogous in some way to that of vegetable life? As the image of the creators follows all that is created, so does the image of the parent follow that of the offspring. If the earth or root of this tree of worlds so-called the earth and heavens is round and spherical in shape, and revolves on its axis, if the sun and the moon revolve around the earth, as we are taught, why is it that everything that is created is created with branches? There is not one creation that can be pointed out, but what is created with branches or their analogy. Could this be possible, according to the laws of inheritance, if this so-called world was round and the earth revolved

on its axis with the moon and the sun revolving around the earth, could it be possible for the moon and the sun to revolve around the earth, when the analogy of the same organs in vegetable, human and animal life, which are direct and indirect offspring from this tree of worlds, are stationary? Would it be likely that the great creators would create such an unscientific piece of work as what we are taught in the creation of the world, yet create all other life according to the great broad and true laws of conception and growth? Such could not be possible, for all life must be created through conception and growth by the creators, and this tree of worlds could be no exception. So that the law of inheritance is proof that this tree of worlds, so-called earth and heavens, is an organic tree of worlds, analogous to that of vegetable life, and not the unscientific world, that we are taught.

In the analogy of vegetable, human

and animal life, how many students of nature have ever stopped to note the perfect analogy of the creation, life and habits of human and animal life to that of vegetable life? In their creation they were created through the laws of fermentation and decomposition, which are analogous, as they are both laws of production. They live, grow and propagate by the same laws of waste and accumulation. They grow to that of a higher state of purity through the same law of evolution. In vegetable life there is found the analogy of every organ with every function and every sense of life known to that of the highest creation, of human life. In vegetable life they sleep by night and enjoy life by day, analogous to that of human life. They have their vegetable likes and dislikes. They see, hear and have the same sense of smell as that of human life. They have what is analogous to the same pleasure as that of human and

animal life. They cohabit and propagate through what is analogous to the same sense of pleasure, the offspring being created through a germ of life analogous to that of human life. In fact, there is not one phenomenon of life that can be pointed out in human and animal life but what its analogy can be found in that of vegetable life. How many students of nature have ever passed through the forest and noted the perfect analogy of the life and growth of the trees to that of human life? There you will see the young, the middle aged and the aged. You will see the beautiful and homely, the short and the thick, the tall and the slender, the symmetrical and unsymmetrical, the bent and the stooped. You will see the maimed and the paralytic, with their dead branches, and those who have been fortunate and unfortunate. You will see the difference in those nourished by poor soil and those nourished by rich

soil. You will see the weak and the strong, and will often see the stronger destroying the weaker, just the same as in that of human life. You will see the different species of the tree, with their different habits and their different dispositions. You will see the whole analogy of the creation of life, of vegetable, human and animal life, so perfect that there can be no mistake regarding the relations they bear to each other. Could this be possible were it not through the law of inheritance? Could it be possible for vegetable, human and animal life to bear any analogy to each other, if it were not through this law of inheritance?

CHAPTER IX.

THE AIM OF LIFE.

Now that we have traced up the analogy of all creation through the law of inheritance, we ask, what of life? What is the aim and purpose of life? Is all life analogous? Is all life endowed with intelligence? Is all life capable of active thought? The aim and purpose of life as created by the creator is pleasure and happiness. What is there in this world that is greater than pleasure and happiness? If this were not the case, why is it that everything that is beautiful to the eye and pleasant to the sense of hearing is so pleasant to life? Purity and perfect happiness is the chief aim of all life as created by the creators. All life is analogous, from that of the lowest to that of the highest. Yet all life is created in a different intellectual scale

of purity or impurity, according to the soil from which it was created. This is shown in the creation of vegetable life, as well as in that of human and animal life. Sow the seed of vegetable life in poor soil, and the growth therefrom will be in a low state of vegetable life. So it is with human and animal life. All life in its normal state is endowed with a certain amount of intelligence, according to the scale of life in which it exists. There can be no life without intelligence, as intelligence is a part of life. In the idiot or irresponsible it is a disarrangement of this part of life. All normal life is capable of active thought, according to the scale of life in which it exists, first as an instinct, which grows into that of active thought. Instinct and thought are both a part of normal life. If such were not the case, what object or purpose would there be in life? There could be no creation without active intelligence and active

thought, as they are the inspirations of all active life. In vegetable life the instinctive powers are greater than they are in human and animal life, vegetable life being a direct growth from the root of the parent tree, or tree of worlds, and, being stationary, it is endowed with the highest scale of active instinct, while that of human and animal life, which are a higher creation, and migratory in their movements, are endowed with the highest scale of active thought. Human life, being the highest creation of animal life, is capable of exercising the highest scale of active thought known to life.

CHAPTER X.

HUMAN LIFE.

Now that we have considered the relation of active instinct, intelligence and thought to that of vegetable, human and animal life, we ask, what of human life? What of woman, and what of man? Were they created with equal power and intelligence? What of civilization? Are we civilized? Is the life we are living consistent with that of true civilization? What of the hereafter? Are there such places as heaven and hell? Are we born again, or do we enter a place of enjoyment or sorrow forever and ever, as we are taught? Does this tree of worlds ever die or pass away?

Human and animal life are analogous. Created from vegetable life through the law of decomposition, they are analogous not only in flesh and blood but in every

instinct of normal life, the difference being that human life was created from the first and highest creation of vegetable life, while that of animal life was created from the lower and mixed species of vegetable life. So that we will only consider that of human life. But what of human life? What of man, and what of woman? Were they created with equal power and intelligence, or was man created superior to that of woman? Could it be possible for man to be created superior to that of woman, when they were both created from the same material, at the same time, with the same law, and by the same creators? According to the great, broad and true laws of creation that know neither creeds nor doctrines, it was woman that was created first and not man; and that woman and man were created representing two opposite powers, equal in force, but with the addition of woman's mission and woman's

birthright, it makes her superior to that of man in created life, for man could not exist without woman, as woman is the soil for the propagation of man. But man stole woman's birthright, not by stealth nor by force, but by his creeds, which originated with him in his primitive days through tyranny, deceit and hypocrisy.

As human life grew from that of a primitive state to that of an intelligent human being, capable of self-government in a primitive way, man who represents the force of life, conceived, through his ignorance of the true laws of creation, imaginary creeds, so-called inspirations, through which he stole woman's birthright and practically enslaved her for years. This is why woman does not enjoy her normal place as a factor in the world of life. But there is nature's great law of evolution, which in time rights all things. The first shall be last and the last shall be first. That woman will take her normal place as a factor and

power in active life, you need only go back ten and twenty years and note the great change that has taken place in woman's life. And then look forward fifty or a hundred years when you will see woman the leading power, not by physical force, but through that inherited power of created life given her by the creators. In the creation of all life, even in the elements that constitute organic life, there is found the same phenomenon of life wherein the male element, or element which represents the force of life, would destroy the opposite or female element if it were not that it is the life-giving element which cannot be destroyed by the element of force, as the element of force could not exist without the element of life.

In the creation of man's creeds by man, so called inspiration, they were not inspired direct from God or the creators, as that would be impossible. Inspiration is a law of activity—a law of active life, in which all life lives and acts through

the law of inspiration, which was the first law that was created by the creators. There could be no active life if it were not for this law of inspiration. A law like that of all creation in which it admits of the two opposites, so that both good and bad were inspired from this same law of active life or active creation. No life could exist without this law of inspiration, and those who set themselves up as being possessed of inspirations direct from God or the creators do so through ignorance of the true law of inspiration. Man in his primitive days, being ignorant of the true laws of creation, used the word inspiration for all good, as being direct from God, that his creeds and power might be more impressive to the people; it being through this false assumption that man gained his monopolistic power over that of woman. But in the light of true creation such teachings are becoming obsolete and passing away, as does that of all creation.

CHAPTER XI.

WHAT OF CIVILIZATION?

But what of civilization? Are we civilized? Are we leading a true life of civilization? Have we reached that stage of human intelligence due a true civilized people? We are as yet in our infancy in civilization. We are but a few grades above that of the heathen in our creeds, and but a few grades above that of animal life in our modes and habit of life. Let us lay aside all teachings under man's creeds, right or wrong, that we may analyze the so-called civilized life that we are living, and see if it is in accord with the great broad and true laws of creation.

The heathen in their creeds of a primitive life set up and worship an idol of wood or stone, as an intermediate between themselves and the great spirits above, that their sins may not be miti-

gated or forgiven, for they know no sin, but that they may pass into the spirit world, where they in their primitive thoughts wish to enjoy the same pleasures and happiness of life as in this world. While we in our boasted civilization are worshiping under man's creeds, not the great spirit, but are worshiping a female god as a male god, in place of worshiping the creators, the god and the god-head, the creators of all creation, and have set up an idol of our own flesh and blood as an intermediate, that we may enter that spirit world free from the sins of a vicious life, that we may enjoy the pleasures, or, in other words, a life of idleness forever and ever. Which idea of the hereafter is the most intelligent? Ours is certainly the most misleading, for it teaches that it makes no difference how vicious our lives have been on earth, all we have to do when we come to die is to lie down on our couch and appeal to that intermediate,

that idol of flesh and blood, and we will wake up in the spirit world free from the sin of a vicious life. Could this be possible according to the great laws of creation? For was not the material in life of which the heathen's idol was created or made, conceived and born of the creators analogous to that of flesh and blood? for there is no life that can exist, or could be created, without being created or born of the creator. Why should there be an intermediate between the creators and the created? Are the creators so great that there must be an intermediate between themselves and human life? Why was there not a female intermediate created or born as set forth, as well as that of the male? Why was man alone selected? Why is it that vegetable and animal life, which have souls in their sphere of life just as that of the human life, are growing to that of a higher state of purity and intelligence, through the law of evolu-

tion, as time goes on. Have they an intermediate to intercede for them as that of human life? Even the heathen with their artificial idols are gradually growing through that same law of evolution to that of a higher and more intelligent life. Why, then, should human life the highest creation of intellectual life, need an intermediate to mitigate the sins of a vicious life, that they may enter that spirit world in a pure state? Could it be possible for such to be the case? Neither man's creeds nor his intermediate idol of flesh and blood will have any more influence in changing the soul of that vicious life, when it passes into that spirit world, than the heathen's artificial idol of wood or stone would have. For there is no law of creation that can be changed by the creeds of man, and there is no law of creation that will admit of human life being changed before or after passing into that spirit world by the creeds

of man; for the great broad and true laws of creation are imperative, and could not be changed except through the great law of higher creation, evolution.

CHAPTER XII.

WHAT OF OUR SOCIAL LIFE?

But what of our social and intellectual life? Are we civilized? Are we far above that of animal life in our modes and habits of life? Let us again lay aside all prejudice, right or wrong, and look at our modes and habits of life with an unbiased mind; and what do we see?

In the first place, we see great nations going out and killing off and destroying the possession and happiness of smaller nations, just as the wild animals do, even down to that of the ant—killing off and destroying the possession and happiness which had been given them by the creators. For what? To satisfy man's vicious greed, which has not as yet grown above that of animal life. To satisfy that part of man's vicious life

which has not as yet grown above that of animal life. Look at the many vicious and tyrannical laws under which we are living, so called laws of civilization, based on man's creeds, laws which are manufacturing criminals almost as fast as human life is being created. Look at our great prisons, which stand as a monument to these tyrannical and vicious laws of man. Look at our asylums, which stand as a monument to the vicious, and strenuous life we are living, a life born of avarice and ignorance. Look at our child slavery, made so by the accursed greed and tyranny of man's commercial life. The lowest heathen on the face of the earth would turn his face in shame at such degrading slavery of childhood life. Would this be so if we were living a truly civilized and intelligent life, according to the laws of creation? Look at our propagating life. The lowest animal of the jungle, and the lowest heathen that can be found

pays as much attention to the purity of the propagation of life as we do. Look all around us at the degredation and distress. Caused by what? By man's commercial slavery, under the guise of respectability. A system of commercial slavery wherein a few can dictate to the whole world what they shall pay for the commodities of life, even for the salt of the earth, which is a necessity of life. Would a true civilized and intelligent people allow such to be the case? Look at our financial world. A more monopolistic system of finance could not be devised by man; a system contrary to every law of nature, and every law of a healthy, finance, and is in accord with man's tyrannical laws of commercial life under the guise of respectability. Look at our political world. What of it? Corruption, deceit and hypocrisy mark it from beginning to end. There is but little honor or integrity, nothing but that same spirit of man's tyrannical greed and op-

pression, which marks his commercial and financial world, all under the guise of respectability and modern life. Is this civilization? Is such a life the life of a true, civilized and intelligent people? Could it be possible that it was ever designed that we should live such lives under the guise of civilization? But how long will such a life last? Will it always be so? Will man's tyrannical laws always rule the world? Does not everything according to the great laws of creation decay and pass away? So will man's reign of tyranny, with his creeds and laws, and the teachings of nature's great laws of love, honor and integrity will take their place. When? As soon as that great law of evolution, that law of higher creation, can give back to woman that stolen birthright, that she may take her place in active life which has been designed for her by the creator, as a checkmate to the tyrannical power of man. When

through that same law of creation we have reached that stage of intellectual life where we are capable of basing all creeds and laws on the great laws of creation, which are love, honor and integrity —in place of tyranny, greed and deceit. Then, and not until then, will human life begin to enjoy the pleasure of a higher civilized life. Then, and not until then, will human life begin to enjoy the happiness and pleasures of a truly civilized and highly intellectual life, as designed for us by the creators. How many persons are there who have gone out after a very hot day and cast their eyes over the earth as far as the eye could see, and noted the destruction being wrought by the heat or male element of the growth of life—how all vegetation was wilting and drying up; how the tiny flower as well as the staid old oak was suffering from the merciless power of that element of heat? Even the earth was being robbed of its life-giving power.

How all creation would be destroyed were it not for an opposing element of equal power. How many have gone out the next morning and noted the great change that had taken place, under the opposing force of the female element, the element of cold—how all vegetation had opened up its foliage and grown in power and beauty; how the tiny flower and the great oak had bloomed forth alike in honor to the life-giving element, the element of cold? So it is with every element that constitutes organic life, as all elements exist as the female and male, in which the male element, or element of force, would destroy the element of life if it were not for the opposing element which is equal in power. In animal life as well as in vegetable life there is the same phenomenon of life. In human life man's tyrannical power, like that of the heat, would destroy all the happiness and pleasures of life were it not for the opposing

power of that of woman, which has been withered and oppressed by man's greed of power, until through nature's great law of evolution she is gradually taking her normal place as the opposing power of man's tyrannical greed of power; and the time will come sooner or later when man will be shorn of his monopolistic and tyrannical power, not only in the commercial world, but in the political world, as well as in that of all life.

CHAPTER XIII.

LIFE IN THE NEXT WORLD.

Of life in the next world—what of it? What of life after leaving this earthly body and entering into the next world? Are there such places as so-called heaven and hell, for the pure and impure human life? Could there be such places when there will be all grades of human life to enter the next world, with no human life as yet perfect in purity? Would it be possible for human life or any life to enter such places for pleasure or punishment forever and ever? Would it be possible for any law of nature to stand still or become dormant, or for any life either good or bad to stand still in growth or become dormant in life? Such would be impossible, as it would be contrary to every law of creation. There are no such places as heaven and

hell. They are man's imaginary institutions. Everything that is created has life, and every life has a soul. And every soul has a conscience according to the scale of life in which it lives, human life being the highest intellectually. Heaven or hell is the state which the conscience is in, either in this world or the next. In the next world, after being shorn of the crudeness and influence of this earthly life, and viewing the beauties and pleasures of the next world, the activity of the conscience as to what life has been on earth will be the heaven or hell of all intellectual life, so that the brightest heaven and the darkest hell of conscience will be in the next world. No law of creation can ever stand still or become dormant, so that no life, either good or bad, can ever stand still or grow dormant in life. They either grow to a higher state of purity or a lower state of impurity, until they lose their identity

as individual lives. Every life is a free agent with the purity of nature's great laws as its guide. Every intellectual life can repent of a vicious or wicked life; not through any intermediate—they have no power or influence whatever. A pure thought is a prayer, and a prayer is a stimulus of the better element to overcome that of the evil, for in this, as in all creation, there are the two opposites, the good and the bad. The soul being of the same element as that of the creator, there is that parental sympathy between the two that is found in all nature, but no prayer can ever change the scale of that life direct so that it would enter the next world in a state of purity. That would be impossible. Life can only grow to that of a higher state of purity through nature's great law of higher creation, evolution. A vicious and deceitful life places that soul in a low scale of life in the next world, which all the prayers that could be uttered

before dissolution or death could not place that soul in any higher scale of life in the next world, until it grows to a higher scale through the law of evolution. Every life is a free agent in the next world as in this, for life in the next world is only a continuation of life in this world, and will enter the next world in the same scale of purity or impurity as it was in this world. There will be all grades of life, just as there are in this world. Even in that world where nature stands forth in all its beauty, some will grow to that of a higher state of purity, and others to that of a lower state of impurity, until they lose their identity as individual life. There will be as many souls in the higher scale of human life in the next world that never more than uttered a thought in prayer, as there will be that served man's creeds all their lives, for it is deeds and acts and not prayers that mark the higher scale of

human life in the next world. A humane, honest, happy, cheerful life that enjoys the beauties and pleasures of this world will mark the highest scale of human life in the next world. For the beauties and pleasures of this earth which man's tyrannical laws have almost destroyed, were given us to enjoy as a guide to the pleasures of life. Of the next world —where is it, and what is it like? Does the soul pass to that of another world after so-called death? Would it be possible for the soul of life to soar away to some distant world after leaving this earthly body? Could such teachings be possible? Properly speaking, the soul of life does not pass to that of another world after leaving this earthly body. It simply passes back to the body or life of this tree of worlds from which it came. The soul being of the same element as that of the creator, and the body being an indirect branch of the root of this tree of worlds, it could not be

otherwise, according to the great laws of creation and dissolution, for as dust unto dust thy body does return, so life unto life thy soul must return. Where, then, is this next world? What is it like? Is it a place of beauty or a place of homeliness? Is it a place of idleness, where the soul can languish in idleness, either in happiness or sorrow forever and ever? The next world is any place within the body of this tree of worlds outside of the organs of the function of life, and is both beautiful and homely, for there will be in the next world the image and spirit life of all that exists in this world. There will be both the beautiful and homely, just as there is in this world. But, being shorn of the crudeness of this earthly body, everything will stand forth in such beauty that even the homely will look beautiful to the soul of purity. There will be in image the hills and the valleys with the soul of life of all that grew from them,

and which will stand forth in all their beauty of spirit life. The flowers will bloom forth in their spirit life in such magnificent beauty that it could not be described. Even the songs of the birds in their spirit life will be so sweet that they will be enchanting. So it will be with all creation, for in that spirit world there will be found an image and spirit life of all that was created in this earthly life. So that the enjoyments and sorrows of every human life in the next world will be according to the scale of intellectual purity of life of this world. There it will be that the greatest enjoyment or the highest heaven will be to those in the highest scale of intellectual purity of life, while the greatest sorrows or the darkest hell will be to those of the lowest scale of intellectual impurity of life. At the same time, while the brightest heaven or the darkest hell will be to those of the higher scale of intellectual purity or impurity of life, there

will be all grades of purity or impurity of human life that will enter that spirit world, just as there are in this world, whose happiness or sorrows will be according to their scale of intellectual purity of life in this world. It could not be otherwise, for individual human life, like all creation, can only grow to that of a higher scale of purity through the law of evolution, the law of higher creation. It makes no difference how great or of what influence individual life was on earth, if that life was impure at heart, that impure life could not be blotted out until it is blotted out through that law of higher creation, evolution. So that it makes no difference what position individual life holds in this world, their position in the next world will be in accord with their purity of intellectual life in this world.

Again we ask, what of life in the next world, the so-called spirit world? Is the life in that spirit world a life of

idleness, either in pleasure or sorrow, forever and ever, as pictured by man's imagination? Could it be possible according to the laws of creation for the period of life to be extended forever and ever, without growing to that of a higher or lower scale of purity or impurity through the law of evolution? Could it be possible for the soul to be active enough in life to enjoy the pleasures or sorrows of life in the spirit world, yet be inactive as to growth? Or would it be possible for this soul, either pure or impure, to lie dormant in growth forever and ever under the great law of waste and accumulation? For the soul must be nourished by absorption from life. How, then, would it be possible according to the great law of waste and accumulation for the soul to lie dormant forever and ever, when the same laws that govern life in this world govern the same life in the next world?

How, then, could life be so materially

different in the next world, as to the growth of life from a lower to that of a higher scale of intellectual life, from what it is in this world? Life in the next world is analogous in every way to what the creators had designed life to be in this world, and being a continuation of life in this world, each soul enters the next world in the same scale of intellectual life that it was in when it left this world; each soul being a life of active growth, enters the next world just where it left off life in this world. The infant, the middle aged and the aged all begin life in the next world just where they left off life in this world. There will be no day of judgment; no calling together of human life, that they may be judged as to their life in this world. Such could not be possible, as the great laws of creation will judge every soul that passes into the next world by placing each soul in the scale of purity or impurity in which it be-

longs; so that it makes no difference how great or how low life has been estimated in this world, if that life has been a vicious or deceitful life, it will be found among that scale of life in the next world. Nor will it make any difference how famous life has been in this world, for deeds and acts of valor; if those deeds and acts of that life have not been in accord with the purity of the great laws of creation, that soul will be found in the next world in the scale of intellectual life of purity or impurity in which it was in this world. For each soul in the next world will be in the same scale of intellectual life as to purity or impurity that it was in this world—not intellectually according to the teachings of man, but intellectually in the broadest sense of the purity of life, according to the great true laws of creation.

CHAPTER XIV.

A TRUE CIVILIZED LIFE.

What would the life of a truly civilized and intelligent people be? Would it be the vicious and strenuous life which we are living, a life in which every law of nature is being violated, a life of strife wherein treachery marks every phase of human life, a life in which there exists but little honesty or integrity?—for dishonesty and chicanery are found in all walks of life. A life of so-called teachings, yet a life of ignorance, for we are as yet ignorant of the first principles of nature's great broad and true laws of creation. A life where man's greed for power has destroyed the true or finer instincts of human life. A life where the curse of man's tyranny has marred the purity and happiness of human life from the blackest slavery

down to that of the marriage vow. A life wherein every phase of human life has felt the tyrannical power of man's narrow teachings, which had their origin in the unnatural assuming power of man. A life of a truly civilized and highly intelligent people would be the reverse of that which we are living. If we were truly civilized and highly intelligent according to nature's laws, there would be no wars; there would be no tyrannical slavery; there would be no binding of woman and man together for life according to man's institution of marriage. There would be no monopoly of power by man, for there is not one creation that can be pointed out wherein one element or organ has the monopoly of power over the other. Why, then, in human life, should man hold the monopoly of the governing power? Why should there be wars? Why should there be this tyrannical slavery by man's oppressive laws? Why should one nation own

or control another? Why should one nation go out and destroy another nation by force? Why not let the smaller nation grow from infancy to that of maturity, as all creations grow? Why should woman be bound to man, or man to woman, for life, when it is contrary to every known law of nature? What is it but domestic slavery? Look at the thousands of children born with vicious and criminal habits inherited through this unhappy condition of the parents. There is no doubt but what two-thirds of criminal life could be traced back to this bondage of marriage. Every marriage should be legalized according to a contract or agreement wherein the woman and man should live together as wife and husband as long as they could live together happily. If such were the case there would not be one divorce where there are fifty now, for, as woman is growing in intelligence, she soon awakens after

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marriage to the fact that her husband considers her his property, and that she is practically bound in slavery for life. From these thoughts, which will steal into her mind after matrimonial experience, life becomes irksome, and unhappiness is sure to follow. Where if both the wife and husband knew that they could be freed, through unhappiness, at any time, that it depended upon the love and attention one could give to the other, there would be but little unhappiness, and but few divorces to what there are.

But why has man this monopolistic power when it is so contrary to every law of creation? Is it because man is more intelligent than woman, or because he has greater power than that of woman? Man has this monopolistic power simply because he stole it, and has maintained it through his dominant creeds, which are the basis of man's monopolistic power. If we were truly civilized and

highly intelligent, according to the great and true laws of creation, there would be no monopolistic power exercised by either woman or man. For if woman had the same monopolistic power in place of man, no doubt but what her power would become as tyrannical and oppressive as that of man. This is seen in all creation, from human life down to the elements that constitute organic life, and as all creation, from human life down to the elements that constitute organic life, is created in the two sexes, the female and the male, there must be harmony between the two sexes for purity and happiness of life.

CHAPTER XV.

OF THE RELIGIOUS AND SOCIAL WORLD.

Of the religious and social world—what of them? What of churches, and what of social pleasures? Should there be churches, and should there be any restraint of the pleasures of life? Should the pleasures of life be equal to that of labor? There should be churches, and always will be churches, but there should be no such churches of formality dominated by the monopolistic power of man under the guise of God's churches, as the churches of the present day. There should be no churches dominated by fanatical women and men. They only prey upon the unthinking, for the glorification of themselves. All churches should be informal institutions of educational and social life, where all the beauties and pleasures of life should be

taught by the freedom of both sexes. The teachings of the great, broad and true laws of creation should be their creeds and laws, in place of man's dogmatic teachings. There should be churches as broad in their teachings as the great, broad and true laws of creation, and as liberal in their teachings of the pleasures and happiness of human life. No church can be too broad in its teachings of the beauties and pleasures of life, for, of all the great laws of creation, none is greater than the law of freedom. Honesty and integrity should be their religion. All teachings of human life should be based on these two principles, honesty and integrity, with the great broad and true laws of creation as our guide in all life. If human life had been taught according to these two principles, as our religion, with the great, broad and true laws of creation as our guide, in place of man's dogmatic creeds, we would be

thousands of years in advance of civilization and intellectual life to what we are. Human life would be so different to what it is that there could be no comparison. Of the pleasures of life—they should be on the broadest basis possible, and should be equal to that of labor. In the pleasures of life there is found the analogy of all creations, as there is the opposite, there can be both good and bad arise from all the pleasures of life. Why, then, condemn some and not others? Select the good from the bad of all the pleasures of life and place them on the broadest scale possible, and the good will be accepted and the bad rejected, it being the tyrannical restraint placed upon many harmless pleasures of life which makes both the good and the bad acceptable.

CHAPTER XVI.

WHAT OF NATIONS?

But what of the different nations of human life that occupy the root of this tree of worlds as nations? Will they stand as nations as long as this tree of worlds stands? Or will they decay and pass away analogous to all created life? The same law that governs created life governs that of all national, educational and business institutions, even down to the affairs of every-day life. Was there ever a vegetable, human or animal life so great or so strong and intelligent that it did not decay and pass away and another in a higher scale of life take its place? Was there ever a nation so great or so powerful that it did not sooner or later decay and pass away and a greater and more intelligent nation take its place? This is

shown in history, from the so-called Holy Land down to that of Spain, which in a few thousand years will be a nation of the past, as will that of other nations which are gradually decaying and losing their power. Was there ever an educational or business institution so great or so powerful in wealth that it did not sooner or later pass away and a larger and more intelligent one take its place? This is shown in some of our greatest educational and business institutions of the present day, how, gradually, they decay and pass away, while others, in their prime of life, are growing greater and broader in their teachings and business principles than those that are passing away, analogous to that of all created life. In the phenomenal life and growth of all national, educational and business institutions there are seen the same phenomena of life as in that of created life. In nations there are the large and powerful and the

small and weak, the humane and the savage, the intelligent and the non-intelligent, the prosperous and the non-prosperous, the rich and the poor, the long lived and the short lived. In educational and business institutions there are the same phenomena of life. There are the large and the small, the rich and the poor, the prosperous and the non-prosperous; in fact, there is not one thing that can be pointed out in the phenomenal life and growth of national, educational and business life that its analogy is not found in that of created life, which is proof that the same laws that govern created life govern national, educational and business life.

Of the many great laws of creation which govern both created and phenomenal life, there is another law which governs all life, either created or phenomenal, from the life of this great tree of worlds down to the affairs of every-day life. This law is the law of reverses, or law

of equalization; a law in which one reverse follows another. In the life of this great tree of worlds, as in that of all creation, there is found darkness and then light, cold and then heat, rain and then dry, storms and then calms, clouds and then clearness; in fact, there is not one thing that can be pointed out in the life of this tree of worlds that does not exist in reverses. In vegetable, human and animal life there is the same phenomenal law of reverses. In vegetable life, one season they will bear perfect fruit, and the next season imperfect; some seasons plentiful, and the next season but little. So it is with all human life, there is the same phenomena of life; even in the affairs of every-day life will this law of reverses be seen by the student of life. So it is with the phenomenal life of national, educational and business life. In national life there is either prosperity or non-prosperity, and so on through the whole

national life. In educational and business life there is seen the same law. They are either prosperous or non-prosperous. Business will vary, even in prosperity. One season good, the next not so good. One season everything will pass off smoothly, and the next season there will be many things to detract from the natural trend of business life. So it is with the life of all educational and business life, which shows that the same law which governs all created life governs the life of all national, educational and business life.

CHAPTER XVII.

MYSTERY OF NATURE.

There is no mystery in nature—why should there be? Why should human life, the highest creation of life, be created in such a way that we could not understand our creation? Why should we need miracles to teach us, when the great laws of creation are set forth before us so plainly. What object would the creators have in keeping us in ignorance of our creation? Why should it be, when not only human life but all created life is growing more intelligent every day? Why does not the child know its alphabet before it is taught it? Why do we not know more of creation and life? Simply because we are like the child, we have never been taught it. We have been taught so long, according to man's mythical teachings, that we are dwarfed in our knowledge of the creators and their great, true laws of

creation, the following of which would bring happiness and freedom of life in place of the artificial life of slavery, so-called modern life in which we are living under, man's tyrannical laws of oppression. Will this always be so? Will human life always be in ignorance of the true creators and created life as designed by the creators? Will life in this world always be the vicious, strenuous life which we are living under the teaching of man's monopolistic power? As sure as that great law of evolution, that law of higher creation, with the law of reverse, which rights all things, are laws of creation, just that sure the vicious, semi-civilized and Christianized life which we are living will pass away, and a greater and higher life will take its place; not tomorrow, nor next week, nor next year, nor by the teaching of any one person, creed or doctrine, but through the great law of higher creation, evolution.

CHAPTER XVIII.

THE GREATER AND HIGHER LIFE.

Of this greater and higher life—what of it? Will it be a life dominated by man's monopolistic power, with his dominant creeds and principles of life under which we are living? Or will it be a life wherein the power of woman and man will be equal as in that of all creations, with all life based upon the broadest and purest principles possible, a life wherein the happiness and pleasures of life will take the place of the life of tyrannical slavery which we are living under the guise of a civilized and modern life? In the greater and higher life which will take the place of this vicious semi-civilized and Christianized life which we are living, the power of woman and man will be equal, as in that of all created life, with all life based on the

broadest and purest principles possible in the place of the narrow, tyrannical and crime-breeding principles under which we are living. In the Christian world all creeds and doctrines of man which have already begun to decay will pass away as does that of all creation, and greater and higher teachings will take their place. Teachings based not on man's mythical imaginations and dominant creeds, but on the great, broad and true laws of creation, which know neither creed nor doctrine, and in which there can be no doubting and no dissension. There will be different denominations, and should be, for it is not nature for all to think and act alike. There will be two laws, which will be the religion, the foundation and the teachings of all the churches. They are honesty and integrity, laws which are the foundation of all purity and happiness of life, and are the embodiment of the true laws of creation. All churches will

be institutions of education and social life, in which all walks of life will seek for the educational and social pleasures which they will afford. They will be churches devoid of all formalities; a short prayer and a short lecture on the instructive topics of life, with music of life and cheerfulness, will constitute the service. There will be connected with the churches the social, theater and opera, with every social pleasure, even the social dance, which is one of the greatest enjoyments of social life, and as harmless to the purity of life as that of the most simple enjoyments of life that can be found. There will be these social enjoyments for the children as well as for the adults. Why should there not be these pleasures for children? Give to children the pleasures and the happiness of life on the broadest scale possible, and you will educate them in the purities and happiness of life. Teach them that there can be both good and

bad arise from all the pleasures of life, but that the real pleasures are in that of the pure, and they will grow up seeking the good in place of the bad. Such will be the teachings of the churches in this greater and higher life.

CHAPTER XIX.

EDUCATION OF THIS GREATER AND HIGHER LIFE.

In the educational world of this greater and higher life, the education will be on a broader and higher scale than what it is at the present time. Children will be taught not only the greater and higher education, on a broader scale, but will be taught the refinements of life, in connection with their education. In the place of the barren, ill-equipped and ill-kept school rooms, devoid of every comfort and beauty, with hard, ill-shaped seats to deform the tender bodies; every school room will be a school parlor, with every beauty and comfort that can be afforded for the comfort of the young and tender child. In this school parlor children will be taught the refinements of life. Each

school building will be equipped with an anteroom for changing the toilet for this school parlor, where every comfort of home life can be found. How many thousands of children who have poor homes and poor surroundings will learn the refinements of life and the pleasures of a beautiful home in this way! As they grow up to womanhood and manhood they will crave and seek a home similar to this school parlor, the image of which will cling to their minds all through life. It will instill into them a pride which could not be taught them in any other way. In the teachings of this greater and higher education, the children will not be taught to repeat or learn what is taught them in the words of an adult, or as taught in the books. They will be taught to learn everything by mental life, and to repeat it in their own words; even the rules of all problems will be taught as mental pictures. Their whole life will be a mental picture of

the practical part of an educational life. It is wonderful how the mind can be trained to absorb everything in life as a mental picture. There is no end to the expansion of the mind when properly trained in this way. Every child will be taught to think for itself and to ask itself the question: Is this right, or is this wrong? or, Why is this so —why should it be so? Teach a child on this basis and it will learn more in one month than what it will in a year taught in any other way. They will all become investigators and will seek the highest knowledge of life. In this greater and higher education there will be no crowding or overtaxing of the young mind, as at the present time. Look at the thousands of children who, year by year, have both their minds and bodies dwarfed, and their intellects blighted by being forced to learn by main strength and awkwardness what little they do learn, just as it is in the

books. Think of it; for nine months out of each year and eight hours of each day these young, tender brains are forced to pore over their books, to learn a few problems given in other people's words, and then call it education. Look at the thousands of students of both sexes who go out into the world from colleges and make a failure in life, simply because they have nothing but a smattering of a book knowledge, expressed in other people's words, which avails them but little. How painful it is to watch these poor, misguided students, who are found in both business and professional life. Better, indeed, would it have been for them if they had been taught only to read and write, or the simple rule of three, and sent out into the world with a clear brain, healthy body, and self-reliance. In the teachings of this higher education, the child will be first taught the art of physical beauty and

culture, the lack of which has ruined many a bright and promising child. They should be taught that self-pride and self-respect are a part of an education, and are essential for a prosperous life. Every child may be made wholly or partially beautiful in both face and form, as well as in that of manner, by the art of physical beauty and culture, which, in the education of this greater and higher life, will be taught.

In the practical education of the greater and higher life, no child will be allowed to study for more than two to four hours each day, nor more than two studies at a time, until they are in their teens, and then not more than three. No school year for the child will be more than six months during the year, increased to eight as they grow older. Every study, from the alphabet up, will be taught as a mental picture, to be expressed in their own words. They will be taught nothing but the

practical part of all the subjects, the rules of all problems, which will be absorbed as part of mental life. No mind should ever be overtaxed or overworked, especially in the child, for the mind is like the body—if it is overworked it soon becomes stupid and prematurely old. But if trained to absorb everything by mental picture or by mental life, it is wonderful what it will absorb without harm to either mind or body. If every child was taught from childhood up in this way, there would be no studying by main strength and awkwardness, no overtaxing the mind and body by burning the midnight lamp; no drones in either professional or business life, for each mind would be free to grasp the problems of a greater and higher education and life.

CHAPTER XX.

MATRIMONY OF THE GREATER AND HIGHER LIFE.

In the matrimonial world of the greater and higher life, the present form of matrimony, which originated with man in his primitive days through his monopolistic power, and which practically enslaved woman for centuries, will pass away, and a greater and higher form of matrimony will take its place—a form wherein woman will have equal rights and privileges with those of man; where she will have the same privilege to go out in the world and select a husband as a man has to select a wife. Why should she not? Why should woman be deprived of this privilege of seeking a husband, as man seeks a wife, when it is in accord with nature's laws? How many thousands of unhappy mar-

riages there are because woman has not this privilege! She accepts man's offer of marriage—not because he is her choice, but because she fears she may not have another chance, as she has not the privilege of seeking another to her own liking. In the marriage life of this greater and higher life there will be no binding of man and woman together for life in marriage. Why should there be, when it is contrary to every law of creation? Could it be possible that the creators would require a woman and man to live together for life in unhappiness, bearing children with vicious and criminal habits, inherited through this unhappy marriage? As woman grows from the shackles of domestic life to the freedom of a greater and higher life, she will demand a greater and higher form of marriage, wherein she will have the same rights and privileges as that of man; rights and privileges wherein the marriage ceremony will be accord-

ing to a legal contract, wherein the wife will have the same rights and privileges as that of the husband, as long as they can live together happily. Should the marriage prove unhappy, the wife binds herself to care for the children, and the husband binds himself to provide for them until of age. Not only will there be this greater freedom in the marriage vow of this greater and higher life, but the narrow, ignorant mock-modesty which is thrown around the matrimonial world will be cast aside, and both woman and man will be taught the art and science of selecting a proper mate in marriage, not through any law requiring a medical examination, but will be taught according to the great, broad laws of creation, which are the only guide to a greater and higher matrimonial life.

CHAPTER XXI.

THE POLITICAL WORLD OF THIS GREATER AND HIGHER LIFE.

In the political world of this greater and higher life, will it be the vicious and corrupt politics of the present day, which can be best described as a bunco game, in which the people are buncoed through their stupidity in following the dictates of the vicious elements of party politics under the guise of respectability! There will always be two leading parties, and should be, as it is according to nature. There are two sides to all questions, and both good and bad in all parties. This, too, is nature. No one party is wholly right or wrong in everything, so that the voter who votes all his life for the party name or party issue, or because he was taught to vote

that way, is simply an incompetent voter, no more capable of casting an intelligent vote than the most incompetent voter that is allowed to vote. In selecting candidates for office of the political parties of the present day the active element of the different parties look around not for statesmen, men of ability, or men who would be the people's choice, but for men who will make them the best political servants, who will pledge themselves to do their bidding as good and faithful servants. They then call a great convention to nominate and advertise these honorable servants; and how they throw around them the guise of respectability, prate about and magnify their virtues, until they are made perfect in the sight of the unthinking people, and how they will pat the people on the back and call them wise! Oh yes, we will leave it to the people—they are wise—and how the voters will

walk up to the poles and cast their votes for these great and honored political servants whom they have selected for the people, and who have pledged themselves to serve them as good and faithful servants! After the election, what then? Buncoed! for hardly are the votes counted until this active element begins to divide the spoils among themselves, and the people are forgotten, except to be robbed in every conceivable way possible. But in the greater and higher life this political bunco game will be a thing of the past. People through that great law of higher creation will become educated to look after their own interest, not only in the political world but in all the affairs of life. In place of leaving the nomination of political candidates to the active element of any party, the people of each party will call a convention of the people at large and will nominate statesmen, men of ability who

are not pledged to serve the active element of any party, but who will stand for the people of all parties, wherever it is to the interest of the people to do so.

While they may have party preferences—that is natural, for no person can be wholly independent in anything—yet they will stand for the people, regardless of any party influences. After the nomination the favored one will be elected by the popular vote, in place of the electoral vote, so that if elected they will be the choice of the people, and not of the active element of the party. In the political world of this greater and higher life, woman will have the same privilege as that of man, which will place the political world on a broader and higher scale, according to the laws of creation. Honor and integrity will take the place of chicanery and deception. Peace and happiness will take the place of tyrannical strife. All laws will be based on the

broad laws of creation, in place of the monopolistic power of man, so that the political world will be looked upon as an institution of trust, in place of distrust, as at the present day.

CHAPTER XXII.

THE COMMERCIAL WORLD OF THIS GREATER AND HIGHER LIFE.

In the commercial world of this greater and higher life, will it be where the monopolistic power of commercial life is destroying all competition, that they may force the people to pay an exhorbitant price for all the commodities of life, or, in other words, rob the people of the natural competition of commercial life? Not satisfied in robbing people by this monopolistic power, they will issue worthless monopolistic stock, which they sell to the unthinking people at a high valuation, and then force it down until worthless. Another bunco game, an offspring of the political world, wherein a few business bunco steerers, so-called financiers, under the guise of respectability, are absorbing the wealth

of the people, just as a sponge absorbs water—legalized under the guise of respectability by the monopolistic power of man. But will this always be the case? Will there always be this bunco business in the business world? In the business world of the greater and higher life, there will be no robbing of the people through the monopolistic power of wealth. There will be no bunco game in the way of inflating, worthless stocks under the guise of financiering. This will all be a thing of the past, decayed and passed away, and a greater and higher business world will take its place. People through that great law of higher creation, evolution, will have become educated to that state wherein they will stand for honesty and integrity in all business. So there will be no combination of monopolistic wealth for the purpose of robbing the people. All business will be based upon purely business principles. There will be no issuing of

stock with false value. Every company will do business under a charter or license and will operate under an appraised valuation, and will not be allowed to issue stock above its proper value. All business will be on the broadest basis possible to be on a sound and business basis. As the people become educated according to nature's great laws of creation in place of the narrow principles under which we are living, they will become broader in business principles, as well as in that of all life, making the business world a world of pleasure in place of a world of strife. This will be the business world of the greater and higher life.

CHAPTER XXIII.

FINANCIAL WORLD OF THIS GREATER AND HIGHER LIFE.

Of the financial world of this greater and higher life—what can be said of it? Will it always be the monopolistic financial world of the present day? A financial world based on the monopolistic power of man, wherein the element of gold stole the power of the element of silver, as man stole the power of woman, not by force nor by stealth, but by the false doctrine of a single money standard, which is contrary to every law of creation, and gives to the financial world the power to deprive the people of the natural power of the two elements of the financial world, a deprivation which is not only vicious and tyrannical, but contrary to that of a liberal and honest financial world, and is another offspring

of the political world, which stands as a monument of the monopolistic power of the financial world, made so by the cursed greed of the glittering gold. In the greater and higher life, the financial world, like that of man, will be shorn of its monopolistic power, through that great law of higher creation, that law of reverses which rights all things. The element of silver, the power of which was stolen by the element of gold, will again take its place in the financial world, not as an inferior element or power, but a power equal to that of gold, for gold is propagating and multiplying so much faster than silver that it will only be a question of time until silver will be more valuable than gold, and as people become educated according to the great laws of creation, in place of those of man, they will demand a financial world based on the same great laws. Thus it will be that the element of gold will

be robbed of its monopolistic power and placed in the financial world on a broad and honest basis, so that it will create and maintain the confidence of the people as well as that of the commercial world, and will be in accord with the great true laws of creation, which broadens the life of all created life, as well as that of all phenomenal life.

CHAPTER XXIV.

TEACHINGS OF A GREATER AND HIGHER LIFE.

In the teachings of this world of greater and higher life, there will be the reverse of what we are taught at the present time, reversed not by man's laws or teachings, for they, like the life we are living, are of deceit, from the foundation up, but will be reversed by the teachings of the great true laws of creation, which in their broadness recognize nothing but the principles of the purity of life, in which honor and integrity will be the foundation for all teachings, and from which will arise human life in its highest scale of the intellectual purity of life. In place of being taught that our sins or the sins of a vicious life can be forgiven through an intermediatory or idol of flesh and blood,

they can only be forgiven after repentance through that great law of higher creation, evolution, and not from any direct appeal, and that, there being both good and bad in all things, we are free agents to act within ourselves through a power given us by the creators, that, through this freedom of life, we are free to choose between the good and the bad, so that all lives can repent of their sins, but can only rise from a lower scale of life in which their sins have placed them to that of a higher scale through that great law of higher life, evolution. In the educational world, from childhood up, they will be taught that a true education can only be had through absorption by mental life of the practical part of all problems of life, and by the study of all life through mental picture the mind can become so broadened and the purities of life so charming that the evils of life are practically forgotten. In fact, there can be no comprehension,

except to the student of life, of the difference between the life we are living, under the narrow teachings of man, and what life will be under the teachings of the great true laws of creation, except to say that one is the life of the slavery of sin, and the other the life of the freedom of purity; one is hell and the other heaven. Such will be the teachings of this greater and higher life.

CHAPTER XXV.

PLEASURES OF THE GREATER AND HIGHER LIFE.

Of the pleasures of this greater and higher life there could be volumes written from the standpoint of the vicious and unintelligent life which we are living, under the guise of a civilized and modern life. Yet, according to a true scientific and intelligent life based on the true laws of creation as designed by the creators, the substance of the pleasures of life can be expressed in a few words, for, in the greater and higher life, which will be based on the true laws of creation, the pleasures of life will be set forth in such broad and liberal principles that their purity can be readily seen. The teachings that many pleasures of life should be avoided because they might lead to evil will be teachings of the past and a

broader and more intelligent teaching as to the pleasures of life will take their place, teachings wherein it will be taught that there can be both good and bad arise from all the pleasures of life, but that the purities of all the pleasures of life should be enjoyed upon the broadest basis possible; that it is not the evils that follow the purity of the pleasures of life, but the evils which are made out of them, and that the real pleasures of life are in the good and not in the evil, and that the pleasures of life consist in every enjoyment that is not harmful to the mind and body and the purity of life. In all life, the pleasures of life should equal that of labor. There is no evil greater than the abuse of the mind and body, for it is an abuse of that which was given us by the creators for the enjoyment of life, so that there is no law of man more vicious and tyrannical than the law which compels human or animal life to abuse the mind and body for a compensation.

There is no one law of man that will do as much to degrade and destroy the pleasures and happiness of human life as those laws dictated by the greed of man, but in this greater and higher life, this will all be reversed; human life through the great law of higher creation will grow to that stage of intellectual life wherein there will be an equality of power between capital and labor, which will bring harmony to both, and which will be based on the great laws of creation, wherein one could not exist without the other, and where there can be no monopolistic power with either. This will bring to human life many pleasures of life which have been dwarfed through the greed of man's tyrannical power.

CHAPTER XXVI.

HAPPINESS OF THIS GREATER AND HIGHER LIFE.

Of the happiness of this greater and higher life, will it be far above the happiness of this present life we are living, under the vicious, tyrannical and monopolistic power of man, which, like the seed sown in poor soil, is of poor quality and but little of it? Look around us at the toil and strife in all life, and ask yourself, Where is the pleasure of this life of boasted civilization? Is it simply in the fact that we live, or does happiness lie in a life of toil and strife, where deceit and chicanery are the ruling spirit? Would it be possible under the present conditions of life for there to be any true happiness, or, in other words, a high grade of happiness in the true sense of the word? There can be no

true happiness in the life we are living. There might be a poor grade of happiness in some of the pleasures of life, but there are so many sorrows in other phases that the sorrows overshadow those of the happiness; but in the greater and higher life it will be reversed, for the propagation of happiness on a greater and higher scale will take the place of the poor—not through the laws of man, but through the great laws of higher creation, wherein all life will be on a greater and higher scale of intellectual purity, or, in other words, of a higher grade of intellectual soil of the purity of life. In place of the life of toil and strife which we are living we will have peace and happiness. Honesty and integrity will take the place of deceit and chicanery; in place of toil and strife, day in and day out, the hours of pleasure and rest will equal that of labor; while there will always be commercial competition, honesty and integrity will be the basis

of all commercial life, which will do away with all the dishonest and vicious strife of commercial life. In the social world, the religion of honesty and integrity, with the broadening of the freedom of all laws, as well as that of all life, according to the great laws of creation, will broaden the scope of the purity of life, and enrich the soil for the propagation of a greater and higher life of happiness.

CHAPTER XXVII.

THE SORROWS OF THIS GREATER AND HIGHER LIFE.

Of the sorrows of this greater and higher life—will they be found in every phase of life, as in the present life? Will death to the truly intellectual life bring the same sorrows as it does in the life which we are living? Could it be possible, according to the great laws of creation, for there to be no sorrows? Would it be possible to live a life of happiness, either in this world or the next, without sorrow? There will always be sorrows in life, both in this world and the next, for, like all creation, sorrow and happiness are the two opposites, which are controlled by the law of reverses, as in that of all life. But in this vicious life which we are living the sorrows of life greatly overshadow

that of the happiness, for we are living a life indicative of sorrows in place of happiness, but in this greater and higher life, in place of living a life indicative of sorrows, it will be of happiness. Honor will be the religion of life, through which the many evils of life, the foundation of the greatest sorrows, will decay and pass away, so that both the decaying and the passing of the sorrows of life will be the passing of the many sorrows which are the greatest burden of the vicious life which we are living. But in the greater and higher life the sorrows from the evils of life will be but few, and the sorrows from the passing of life will be considered in a different light from what they are in the life we are living. There will be no uncertainty as to the hereafter. Every life will be judged in this world as in that of the next by their life of deeds and acts, and not creeds, so that there will be less sorrow from the evils of life,

and, while there will always be sorrow from the passing of the life of those who are loved, even of the pure life, it will be the sorrow of the more intelligent life, according to the great laws of creation, which will mitigate the sorrows of the passing of life. Of the sorrows of the next world—they will be but few; life having been shorn of all crudeness, the purity and happiness of life will be so great that there will be but few sorrows outside of the passing of life, which will be analogous to that of this world, except in a higher scale of purity; for life in the next world, being a continuation of life from this world, will be governed by the same laws of creation in all life, as well as in that of the sorrows and happiness of life. Such will be the sorrows of this greater and higher life, as well as that of the next.

CHAPTER XXVIII.

PURITY OF THE GREATER AND HIGHER LIFE.

Of the purity of the greater and higher life—let us first ask, What constitutes the purity of life? What marks a pure and perfect life? Is it a life of morbid inactivity as to the pleasures of life? Is it a life wherein the natural pleasures of life are taught through morbid teachings which would be contrary to every law of creation, a law wherein the mind has been dwarfed through the narrow teachings of self-sacrifice as to the pleasure of life? Is such a life a pure and perfect life? Could it be, when it is contrary to the great laws of nature's freedom? Would it be likely that the creators would design such a life under the guise of the purity of life, after creating the pleasures of life?

What was life created for? Could the creators be so selfish as to create the pleasures of life and then deny life the purity of these pleasures, under the guise of impurity of life? Such could not be the case, so that the morbid and inactive self-sacrificing life, as to the pleasures of life, is not a pure and perfect life, according to the great laws of created freedom, but a misguided life through morbid teachings.

In the greater and higher life, the pure and perfect life will be the life which lives and enjoys the purity of life, according to the great and true laws which know neither creeds nor doctrines; a life which recognizes the creators, the god and the god-head, as the creators and rulers of all creation, with honor and integrity as the foundation of the purity of life; a life of cheerfulness and happiness that seeks and enjoys the purity and pleasures of life according to their likes—for in this, as in

all life, they could not all be of the same mind; a life wherein, through the broadness of their purity, they have a word of cheer and a helping hand for all humanity and a humane feeling for all life; a life wherein a desire for the purity and pleasures of life is their prayer, with the purity of the great, broad and true laws of creation as their guide. Such will be the purity of this greater and higher human life, as designed by the creators of all life.

THE END.

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